years five more Chinese were raised to the episcopate, and by 1940 at least nineteen ecclesiastical divisions were administered by Chinese. In its financial support and in its liturgy and creeds the Church was still largely foreign, but it was less exotic than it had been a decade before.

The Japanese invasion had mixed effects upon Christianity. In Manchuria after 1931 some check was placed on the activities of missionaries and churches. After 1937, as the Japanese moved farther into China, many missionaries were forced to leave. After 1941 British and Americans in "occupied'* China were interned. Thousands of Chinese Christians joined in the exodus to the West. There, especially among Protestants, they strengthened the Christian cause. Moreover, Christians, both Chinese and foreign, by their ministry to the sufferers from war, won much respect from the non-Christians. By the mid-1940's China was said to be more open to the Christian message than at any earlier time. Yet missionary staffs were suffering depletion. World War II and transportation difficulties put obstacles in the way of reinforcements. From some countries funds were cut off. Christianity was under a new handicap.

CHANGES IN INTELLECTUAL LIFE, 1894-1944

Fully as great as the changes in government and in the economic and religious life of the country were those in education, literature, and language. In some respects, between 1895 and 1945 the mental life of China moved farther from its old moorings than that of the West had done between the thirteenth and the twentieth century. It was in greater turmoil than at any time since

the Chou.

In 1895, in spite of a few foreshadowings of change, China's intellectual life was still shaped almost entirely by the civil service examinations. Through these led the road to power, wealth, and social recognition, and all formal education was determined by their requirements. As we shall see in a later chapter, the system had its virtues as well as its defects. Success in it demanded, however, so exclusive a devotion to Chinese classical studies and to the acquisition of skill in writing in a highly artificial literary style that few of those passing through it had leisure and scarcely more of its products had interest for venturing into other fields